

THE  
**Slaughter-house,**

Or a Brief U\* 8.125

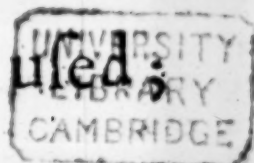
DESCRIPTION

OF THE

Spanish Inquisition,

IN A

Method never before used;



In which is laid open  
The Tyranny, Insolence, Perfidious-  
ness, and Barbarous Cruelty of that  
TRIBUNAL; Detected by several  
Examples and Observations.

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Gathered together by the Pains and Study of  
**JAMES SALGADO** a Converted  
Spanish Priest; who beareth in his Body the  
Prints of their Inhuman rigors.

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HEB. 11. 33.  
*Obturerunt Ora Leonum.*

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LONDON, Printed by T.B. for the Author

07, 105





To the most Serene and  
Mighty CHARLES the II.  
By the Grace of God of *Great*  
*Britain, France and Ireland*, King,  
Defender of the Faith, &c.

*May it please your most Excellent Majesty.*

**I** Should condemn my self as  
an Offender, if I carried this  
short Description of the most  
Unjust Court, viz. the *Spanish In-*  
*quisition* to any other Sanctuary  
than your Sacred Feet. What I  
have here drawn, is the Portraict  
of those Inquisitors who denied  
me, and others, the Liberty of  
our Conscience, and choice of  
our Religion, and threatned my  
A 2 Life

## *The Epistle Dedicatory.*

Life for being true to my Saviour, my Conscience, and the hopes of Heaven: To you, Great Sir, I dedicate them, who are the Defender of my Life, and of the Liberty of my undissembled Conscience. I have found, what Multitudes have heard, the Royal Clemency and Favour you bear towards afflicted *Protestants*; *France* and other Nations are your Witnesses; and I a *Spaniard*, rescued first from the Errours of Popery, next from the Cruelties of the Inquisition, and flying to your Royal Clemency as to the Tute-  
lar of Distressed Converts and *Protestants*, implore your acceptance of this Piece, a Witness of  
that

*The Epistle Dedicatory.*

that Divine Zeal which you always express towards True Religion, and the Professors of it, among whom God hath mercifully made me one, and your Sacred Majesty hath preserved me under your Government and Protection; for which, and for the many Royal Favours done to Protestants, continual Prayers are and will be made for your Majesties Long Life, Prosperous Reign, and Eternal Happiness, by all the Churches of God; and more particularly, as by duty more especially thereunto bound, by

Your Majesties most Devoted Suppliant,

*James Salgado.*

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To



## To the Reader.

Kind Reader,

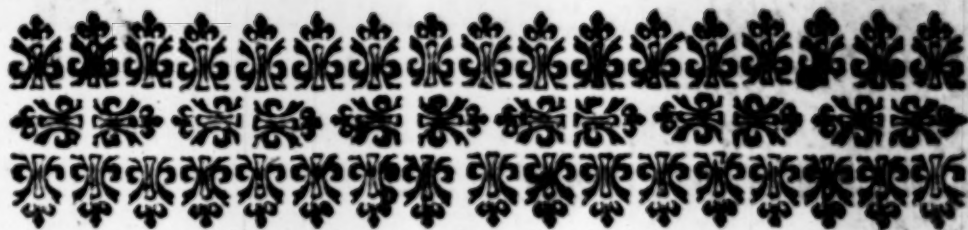
**I** Judge it not very needful to stop thee with a long Preface, which is but the first part of it's following Discourse; what I have written here, I have written with an upright heart, I neither design an injury to the Inquisition, nor a praise to my self: Thou mayst peruse and imploy it to thine own profit, and in thy Christian Candour think favourably towards

Thine,

James Salgado.

The





# T H E Slaughter-house.

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**L**EST any one should surmise I am writing this short Story out of any private respects, I do in the entrance thereof solemnly protest before God, & before men, That I will not say ought contrary to truth or sincerity. Nor hath my passion moved me to write in remembrance of the cruelties, tho' great, which I suffered in the Inquisition. The sole cause of this my purpose, is to discover that devilish Policy, that my Reader may more clearly know it, and the more cautiously a-



void it. As for my Person, I am a *Spaniard* by Birth; and with my Mothers Milk I suck'd in the Romish Religion; and at length was Ordained Priest. Discerning at last the vanities and multitude of the Superstitions of the Roman Faction, thro' the healing influence of the heavenly Illumination, I was cured, and came over to the Reformed. The Account of my Conversion, I have given in a small Book, Entituled *The Romish Priest Converted to the Reformed Religion*. I will not therefore cloy my Reader with this; The Reformed need not my Arguments to confirm them, and the Papists will not give them a reading to convert them: moreover, since mens Sentiments are various, I will not much intermeddle with Doctrinals, but rather leave each one his liberty. I purpose now to draw in lively Colours the Slaughter-house of the *Spanish Inquisition*; and so to hang it out that the well-meaning Reader may be gained by it.

For tho' all sho'd know that there is a *Spanish Inquisition*, and that it is merciless; yet these very persons may possibly not know the particulars which I have known, from Authors most worthy of Credit, and from my own experience; these I will briefly expose to view.

The

The first occasion of my Conversion, was the Disagreement I saw among so many, and so great Divines of the Popish Party, in a Point whose certainty is judged to be that, on which the whole of our Faith doth depend. Some do much doubt the Infallibility of a General Council; for so much as they suppose it doth not rely on a Divine Revelation, but (as *Occam* reports it) they proceed by a common influence assisting them, and according to their own Sentiment. s

He farther doth peremptorily determine, That Pope and Cardinals are not the Rule of Faith; but if they should presume to determine any thing against the Rule of Faith contained in the Scripture, they must not be followed herein, but ought to be reprehended for it by Catholicks. Yet (a) *Durandus*, (b) *Gregory of Ariminum* and some others say, That our Faith is ultimately resolved into this, That that the Church is governed [They mean infallibly governed] by the holy Ghost.

*Occam* 9. Lib. 3. Tract. 3. C. 8.

*Idem*. Tract 2. p. 2. C. 10.

(a) Lib. 3. C. 24. 9. 5. (b) L. 1. dis. 1. 9. 1. art. 4.

On

On the other side *Valen-*  
*Doct. fid. C. 2.* *densis* prefers the Scriptures  
*Ar. 2. L. 37.* before the Catholick Do-  
 ctors, Catholick Bishops, the  
 Church of *Rome*, and a General Council it  
 self; and he affirms, Our Faith rests on the  
 Scriptures alone; so while *I* turned over  
 their Books, *I* found them Combating  
 each other; and saw (as *Lucan* words it)

*The Roman Eagles equal match'd contend,*  
*And stubborn Arms each other still offend.*

This irreconciled War caused me to en-  
 tertain the doubts of the truth of Papal Re-  
 ligion. *I* saw the greatest part of them did re-  
 solve their Faith into human Opinion, while  
 the Learnedst, whom *I* read, did agree  
 with the Reformed, as *I* well perceived.  
 Thus as the more deep search into every  
 truth ordinarily ariseth from some previ-  
 ous suspicion; so my doubting was occasi-  
 on of my Conversion: To the utmost of my  
 power then *I* studied, suspending my assent  
 from either Part; and compared each Mat-  
 ter, Cause and Argument with its Oppo-  
 site, untill at length, by this means the part  
 which the Reformed held, appeared unto  
 me



me more plain and clear.

This notwithstanding, I was so possessed with the Prædetermination of the Church, that I retained a secret doubt, whether I, who am much inferiour to many, might lawfully search into these Controversies. This Doubt stuck with me till I had certainly discovered the Schoolmen, allowing to every Christian that judgment, which they call a Judgment of certain Knowledg, which can declare the Truth. The Reformed call it a Judgment of Discerning; when I had found this, I came to a calm temper, and the wavering of my mind ceased.

I did thereupon firmly resolve with myself (since the Lord had enlightened my mind) to take my Journey into *France*, that there I might be more fully instructed in the Truth, and that I might renounce the Papal superstition. According to this resolution I proceeded; and having left *Spain*, I travelled directly to *Paris*, and addressed myself to the Pastor of the Church at *Charenton*, declared my purpose to him, & was very kindly entertained; and in this Affair I found the Reverend Monsieur *D'relincourt*, my singular Patron, who advised me, since Religion did there run some hazard, I might be  
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safer in *Holland*, whither he did (after I had, for fear of the common people, privately made my Recantation) send me with Commendatory Letters. So soon as I was come thither I went to the *Hague*, Saluted the Reverend and Learned Dr. *Maresius* (the Son of that Eminent Professor of Divinity *Samuel Maresius*) who then was Minister in that Place, and afforded to me as much kindness, as could be expected from a private Person; and with singular diligence endeavoured to set forward my Affairs; but seeing they succeeded neither as He or I had hoped, he advised my Return into *France*, where I might teach the Spanish Tongue, that which I would, but could not do in *Holland* thro' want of skill in the Dutch Tongue; my skill lay onely in the Spanish, Latin, Italian and French Tongues. To *Paris* therefore I did betake my self once more, & lay private among the Reformed; fearing to be taken notice of by either the Seculars, or the Ecclesiasticks in the Queens Court, where I was too well known to some of those many Spaniards, whom the Queen (Daughter of the House of *Austria*) did entertain. And what I feared long I felt too soon; for some of the Queens Domesticks seized, and kept me close, and



and after a while sent me (whether by the Queens command, or by her consent, I cannot affirm) back into *Spain*, where I was delivered over to the *Inquisition*, in the Province of *Estremadura*, in the City *Lerina*, where after one whole years Imprisonment, weary of it, and earnestly desirous of liberty, I attempted to get loose by flight; but after I was gotten near one hundred Leagues from *Lerina*, and had reached the City *Origneleno*, the Officers of the *Inquisition* seized me again, and sent me into the *Inquisition* at *Murcia*. Here for a new Crime, which was my Escape from the holy *Inquisition*, I was five years imprisoned, where I had neither Books, nor any Light, nor company of any man, but the bloody *Inquisitors*, and their *Slaughter-men*.

At last in an *Act* (as they speak of the Faith, before the *Inquisitors*, the whole multitude assembled (of whom moer hereafter) I was presented to the sight of men, and to their scorn.

The Account of my Life and fault was read before all the People; and I was condemned, and sent away to the Gallies. The Dress they put me in [beside those Ornaments of it, Flames, and Pictures of Devils] I shall anon describe. Thus immediately was

I sent to the Gallies, where they placed me, shaved both Head and Beard, with one foot chained, among the rest of the Rowers. This how hard soever it proved, was to be my Penance. Nor do I think the Wit of *Busiris*, or *Rhadamanthus* could find out a punishment more grievous, than these Toils are to any man unaccustomed to them. In the effect appeared the cruelty of their usage, for it soon made me a Leper, and unfit for labour. I was extremely pined, and consumed away; and (which I blush to speak) so great a multitude of Lice swarmed about me, that I might be excused, if I thought I felt one of *Egypt's* Plagues. And though I was kept in greatest scarcity of meat and drink, which ordinarily cause sweat, yet a perpetual sweat fell from my whole Body, which [if it offend not your Ears] turned into most stinking worms, insomuch, that oftentimes I began to think [through Satan's suggestion] That, seeing the many miseries, wherewith I was visited by the hand of God, were in manner far different from other mens, the *Inquisitors* had but dealt righteously with me. But that buffeting Messenger soon withdrew, and gave place to the divine Grace, which forthwith brought me to my  
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remembrance, That *Job* a holy man had been tried with no less suffering; and this settled me in the belief, that these tryals were not penal, but Paternal Chastisements, & so I committed my self and cause wholly to the Divine Providence, knowing that God would work for me, since that he hath said, *all things work together for good to them that love the Lord*, *Rom. 8.* who hath at length also blest me according to mine own desire. For all the Rowers, and others that were with me in the Gallies, earnestly petitioned the *Inquisitor-General* that he would take me out of the Gallies, were I was not onely very useles, but very hurtful, infecting others more than one way. Hereupon the *Inquisitor-General* freed me from the Gallies, and confined me to the House of Penance in the City *Murcia*, where I was handled severely enough for ten months time; nevertheless, there at last I recovered, and God giving me opportunity, I once more betook my self to *France*, and there with my Brethren in Christ I renewed my Joy; yet that I might be more safe in praising God, and declaring my conscience before men, I passed over Sea into *England*. This is the Summary of my Life, & the Calamities that besel  
me



me. And now *I* will give you a brief Description of that *Inquisition* where *I* was so handled, and expose it to the view of all.

This then is the Face of the *Inquisition* when it proceeds to a definitive Sentence, which is past, as they speak, in the *Act of Faith*. A Theatre is Erected in some large Market-place, or some such like place; where above other Seats the Tribunal of the *Inquisitors* is eminent, and they attended with a Croud of Servants. Next, the Bishop of the Place and his Chapter: Next the Magistrates encompassed with the Nobles; after all, the common People follow, which flock together from all places within twenty or thirty Leagues to see this Solemn Act, where some Priest takes the Pulpit set up for the purpose, and in a Sermon extolls the holiness of the *Inquisition*, with flatteries enough; as did that Priest at the Act wherein *I* was.

This Priest, that he might at once flatter the *Inquisition*, and set forth his own Eloquence, forged a multitude of absurdities, and ventured to affirm;

That the first Act of the holy *Inquisition* was, that God solemnly instituted for *Adam* our first Father; thus making God the *Inquisitor*, that according to the custom of these men,

men under this pretence their Tyranny might be covered. And he further prosecuted his Discourse, giving to *Adam* and *Eve* the Name of Apostates, and what in him lay, making our first Parents Hereticks, Impenitents, and Deserters (or Renegadoes, as we usually call such) of the Faith. Now let us observe how this Declamation is worthy to be laugh'd at. This Priest ought to have considered, That *Adam* and *Eve* did not totally lose the faith and knowledg of the Lord their Creator; nor did they sin directly against all the Commandments of God; but in so much as they transgressed the Commandment of not eating the forbidden Fruit, they did implicitly break all. Moreover they were Elect, in whom the Act of Faith (whether general or special) might be intermitted; but the Habit could not be lost.

If *Adam* indeed had become wholly an Idolater, if he had wholly departed from the Faith, and Profession of the most high God; This declaiming Priest might have had smoe colour for what he said: But since *Adam* was not such, the reasoning of the Priest ended in a falsehood; and his Allegory could be nothing better than hellish; whilst he condemns the Sin as Heresie, and the Person as



Apostate, without any respect to the honour, God in Creating, had put upon him, making him the King and Lord of the whole World. Yet the Allegory is more ridiculous, in which the Priest brings in God Supream Lord of all us, as *Inquisitor*, and so advanceth their *Inquisitor* to an absolute Supremacy; whereas all know, that the *Inquisitor* General is subject to the Pope.

Further, Paradise is made the Theatre of Heresies, on which God is supposed to have the information brought in by the Accusers, and to pronounce Sentence when all Circumstances had been considered; but here who shall be the Officers? Good Angels were not made for this. And such honour was too great for Devils who might indeed be the Executioners, but not Assistants in the course of Judgment. He might as well have added, that our Protoplasts thus condemned, were delivered over to that Angel, who had the flaming Sword put into his hand, that he might be Armed as well to Execute them, as to keep the entrance into Paradise. So one absurdity naturally ariseth out of another; and who chooseth to utter one, may easily invent an hundred fond Conceits. With  
such

such a store as this furnisht, he did the best he could in finishing his Allegory; and that he might neatly flatter the Fathers, Commissioners of that *Inquisition*; he tells them, that God clothed our first Parents with the ignominious Vest, the San-benita just like theirs, which by their command the condemned Hereticks were clad with.

And in doing this, the Priest was very pleasantly ridiculous; He like an excellent Brother turns the skins, with which God covered the nakedness of our first Parents, into San-benita's. An ungrounded and Insolent Allegory, without any resemblance! for the San-benita is an open exposing of the Person to shame; the skins were to cover the shame of the persons that wore them. So the skins lessened the shame, and were given out of mercy; the San-benita aggravated the shame, and were imposed by severe revenge.

Certainly *Adam* and *Eve* owe little to this Priest, who when he ought to treat them with all Veneration, as became the Head and Foundation of Mankind, when he should have owned a good hope of their Salvation, in as much as they were the first fruits of both Church and State; he recounts them Hereticks, and as such treats them; he brands

them as final Apostates; makes Paradise a Theatre for Renegado's, and brings our first Fathers on it as spreaders of Heretical Infection, clothes them with the *Sanbenita*, pronounceth final Sentence against them; and whether God will or no, this bold Priest will make him *Inquisitor* General; but in very deed we have cause to doubt whether this Priest were a Descendent from them in right Line; or whether of the Brood of the Serpent, that he durst spit out that venome against Paradise, by this most unjust Allegory, of which the Devil himself would nigh be ashamed. But these and such like disagreeing Parallels and unshapen Similitudes, are invented and published in the Kingdom of *Spain*, which would be happy enough, were it well rid of such venomous Beasts.

Yet in the abundance of this Priests Eloquence and vanity, he declares that Kingdom Holy, and proves it, because it retains the Holy Tribunal of the *Inquisition*, and defends it, as if indeed the *Inquisition* did with moderation manage the Government; as if it gave freedom of defence, and did no injury to the Innocent; as if its rigor did not exceed what wholesome care did direct towards the accused; when as quite contrary



trary that Tribneal is most justly had in abomination by all people.

It calls it self Holy, but is pure Tyranny, and a very great scandal to Christian Kingdoms, and Commonwealths; while they pretend to be the Pillar of the Faith, they are the Wrack of the Faithful. So that considering the Tyrannical Effects of, it we may well wonder, that it is continued to this day in that Kingdom.

I wish they would tell me, what kind of Judgment-seat that is, which admits not a Prisoner, sometimes for ten or twelve years together to appear before them, and to plead his Cause, which mean time will not allow any person to converse with the Prisoner, beside the *Inquisitors* and the Keeper of the Prison? What Justice does that Tribunal minister, which refuseth to let the Accused know the Names of those that witness against him?

What Righteousness in that Government, where Christian Piety cast off, they are deprived of all their Goods and Possessions, the labour of many years, who cannot be proved guilty of any fault, but of error of mind? when by the divine allowance, as *Solomon* witnesseth, is, *Ecc! 3. That man should*

*see the good of his labour all his days.*

What Justice or honour does that Regimen retain, which denies natural right to women and children; that puts the shameful San-benita on those of most Noble Families, and overthrows whole Families at once? I will take leave to divert, for proof of what I have said, to the *Inquisition of Portugal*, where, with cruelties greater than which *Antiochus*, and *Dioclesian* first used, they condemn to death, never acquainting the Condemned with either number, or names of Witnesses; Thus they manage it; First they apprehend a man as a Jew, or Mahumetan, or Reformed, thrust him into Prison, without telling him who, or how many accuse him: Next he suffers the miseries of this Imprisonment six or eight, or ten years; if at last the man, to get out of their hands, confesseth all deposed against him to be true; and implores (what they never shew) their mercy; then the *Inquisitors* proceed to enquire whether he knew his Accusers. The poor man [as is truth] answers he knows them not; hereupon [though he confess, and sue for mercy] yet he is burnt, because he knows neither persons, nor names of his Accusers. Here oftentimes it happens, that the man, because



cause he will not die unrevenged, and without company, accuseth a whole Village or Town, that amongst them he may hit the Persons that accused; O degenerate Age! O barbarous Customs. *Can Christians find such Inquisitors, when the Heathens never would allow such?* Where was such irregular cruelty ever acted elsewhere, since God Created *Adam* in the Field of *Mesopotamia*? Let us turn over divine and human Histories, we shall find none so cruel. *Pharaoh* ruled with rigour, but 'twas to finish his Buildings. *Ahasuerus* promoted *Haman*; for want of respect from a single person, a cruel revenge was designed against the Life of all the Jews; yet this Decree past openly, not in private. *Balthazar* prophanely abused the holy Vessels, but did not cruelly murder the people of God. *Antiochus* persecuted the Jews; yet heard their Cause in a publick Assembly. *Sennacherib*, and other Tyrants vexed the people by Arms. *Nero* and other Roman Emperours appointed publick Prisons, and invented divers kinds of death for Christians: yet these all exercised their Tyranny with an open process in the sight of the world.

But no where is there found a Tribunal like to the *Spanish Inquisition*: every wise man can't but condemn this as most directly destructive to human nature, and to all equity, which requires a fair and publick Tryal; and where the Cause is punishable proportions the punishment to the Crime, with some respect to the frailty of the Offenders punished. Furthermore I would desire leave to ask,

What honour the Roman Profession gains by these Acts of Faith, which are solemnized in *Spain*? wherein is the righteousness of that Religion they call Catholick? Do the Accused see, or so much as know their Accusers? Nay, do they know their Crime which they should clear themselves of? Have they leave to consult an Advocate in the Prison? or to ask Council of any prudent men, and zealous in faith; who might on examination instruct them that erre, and comfort them that are innocent? May, the Prisoner though for eight or ten years together enjoy the light of the Sun; or ever knew how the Affairs of his Family are managed? Nothing of all this! so that 'tis no injury to conclude against these unexemplified Tyrants, That they break and violate all  
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the Laws of kindness, truth and humanity. They do pretend an absolute power granted to them; though this be against all Law divine and human; *Gen. 18. 25.* It is God only hath right to such a Power; He only can exercise it without putting us into tormenting fear, that any future injustice shall ever be done against us, or any of the Creatures. The Righteousness of this Government is owned in the Book of *Job*, where you have an excellent Theological Discourse on the exact Righteousness of the Creator; and the narrow conceptions of the Creature Man. In the bitterness of his Soul *Job* speaks, when he saith to God, *Job 10. 2.* *Donot condemn me; shew me the reason why thou contendest with me?* As if with *David* he would say, why dost thou enter into judgment with me? what need God to justify his way before man? His ways are the absolute *Idea* of Justice. He may work as he will; we must reverence the Workman: Thy Judgments, O God, are very just; we must believe it, and not pry into them; They exceed man's reach, and are cloathed with most deep Mysteries, yet it is corrective, not destructive of us. This Absolute Authority impudent *Inquisitors* would



would usurp, and relying on this erroneous Opinion, *Nimrod*-like, they hunt for the Goods, Bodies, and Lives of Men.

Now that the absoluteness of their proceedings may more evidently appear, (kind Reader) I will prove by divers instances, that without ever looking into, or debating of the Cause, they have most tyrannically condemned the Person. Though the thing itself prove this enough, for the Inquisition-Court is subject to no direction of any other Laws, but arbitrarily wracks Souls, and murders Bodies, of which there are Clouds of Witnesses, men Condemned, because the Inquisition would be cruel. Good God! that ever this Tribunal should pretend to a Divine Impulse, where every Brick seems a Conjuring Spell, and every Officer a tormenting Fiend; for suppose we a Jew, a Mahometan, or Christian in their Paws, what do they pretend to do with such a one? Would they chastise him? what need they then so many Officers? why such Methods extremely scandalous, as a secret Chamber, an unseen Tribunal, invisible Witnesses, a perfidious Secretary, and merciless Servants, Confiscation of Goods through fraud and guile, Keepers as hard-hearted as  
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the relentless Walls, the Fiscal Mutes, the shameful Sambenites, a deaf Audient, unrighteous Wracks, a Theatre fill'd with horror to astonish the Prisoner, a sentence with Hypocrisie, a disguised Executioner, and finally a peremptory Judgment. In all the times of Paganism no such *Roman Tribunal* was ever erected. In their Amphitheaters men had not quite put off Humanity, the guilty and condemned to die were exposed to wild Beasts to be torn in pieces; they knew their Executioner, but here the Condemned are tormented by disguiz'd ones: Men they should be by their shape, but Devils by their fierceness and cruelty.

These General Acts of the Faith are now where acted, but in the greater Cities of the Kingdom; and the ordering of them presents thee Reader with a sight of both the foolish madness, and hellish fury of a barbarous Generation of men. For observe,

First, The Keepers of the Prison drag their Prisoners ignominiously attired with the *Sambenito*, and a Mitre (called *Coroza* by the Vulgar;) Next flock together (besides the above-named) the University men; those they call Familiars, or Serjeants of the Inquisition, follow next; then the Consultors,

tors, Qualificators, Notaries of the Inquisition, the Secretaries, and the Fiscals, with the whole croud of common people, come together (as I said before) from twenty or thirty Leagues about; to these must be added a Legion, compleatly armed, with their Standard, the Green Cross, carried before them, and there with a Canopy of an hundred Ells of Linnen to cast a shade over the Inquisitors, and the Nobles; in the midst of the Theatre an Altar is set up, and about that all the Parish Priests, the Officials, and the Hangman: I do scarce think that any of those four Monarchies (the *Affyrian*, the *Persian*, *Grecian*, and *Roman*) which once rul'd the World, ever appointed such great attendance of so many Officers to execute a Sentence on twenty or thirty poor men. Who that knows this, can restrain his wonder, grief and pity, to see this Calamity befallen the Age, Tyranny holding the place of Justice? Who would not sue to the Author of Life, that he would shew that Mercy and Grace to the Age, that the darkness being dispell'd, this barbarous cruelty might cease, which hitherto hath not been satisfied with depriving innocent men of their whole Estates, with forcing them to own what they never.

never did, but hath proceeded to an infamous Execution, applauded by that Scum of the people which follow it. Oh inhumane Age! old in Cruelty, but very raw and ungrown in Vertue! But I come (as I promised) to give you an Historical Relation of some Cases brought under the *Examen* of this Judgment-Seat, by which you may see the Equity of that they call Most Holy, which on a Moral probability condemn and execute, nay on a meer suspicion they'l do it.

In the City of *Toledo*, 1644. they dragg'd upon this infamous Theatre, *Dominicus de Montesines*, *Franciscus de Cacetes*, *Franciscus Vasquez*, *Lewis de Valencia*, *Emmanuel Gonzales*, each bearing a Green Wax Candle in their hand, and fined each of them four thousand Crowns; and if you would know the cause, it was meerly through suspicion, forasmuch as they were of a *Jewish* Race: for this they were forced under this dishonour to pay the debts they never owed. Should we enquire, we could not find a Law temper'd with any sound reason, that adjudgeth men to torments on such slight suspicion; God himself, Supreme Judge, in the case of that Theft by *Achan* committed  
at



at *Jericho*, directs *Joshua* to find out and determine the person by lot, when God Omniscent could have told who was the Offender: But by such ordinary course, in sight of all the people, God will have the business decided, to remove all suspicion.

In the same year and City aforesaid *Anthonius de Vega* was brought forth, his case is ridiculous enough, and as will appear, deserves not our pity, because of his own folly in it: But let's tell the injustice of the *Inquisition*. This foolish man, when at liberty, went on his own accord, accused himself, that he once was of the Opinion that a man might be saved by the Law of *Moses*; and that for some time he had observed it, but through the Grace of God enlightened, he acknowledged his error, was come to confess his sins at the footstool of their Tribunal; and to sue for Absolution by the Judges of the Holy Inquisition. Now though this action was voluntary, and deserved forgiveness; yet, as in the *English* Proverb, 'tis confess and be hang'd. So was *Fernandes* first cast into secret Prison, and after three years detainure in Prison, to bewail his sin, the Judgment past against him to the Confiscation of all his Goods, the attiring him  
with



with the *Sambenito*, putting the Green Candle into his hand, and so to be brought into the Theatre: unutterable inhumanity! What words can express this Tyranny? Exclamations are too little to raise our wonder and indignation.

In the City *Lerino*, there were two Women, the Mother *Major de Luna*, the Daughter *Antonia*, who after they had confessed (whether truly or falsely is uncertain) forced thereto by the torments those Executioners put them to, were drawn into the Theatre with Green Candles (as condemned) in their hands, their Goods Confiscated, the Daughter whipt with one hundred stripes, the Mother with two hundred through the Streets: [This was done after they had been kept six years in Prison] & now 1652. both after these extreme rigours condemned to a perpetual imprisonment.

In the year 1639. in the Town, *Alcazar de Consuegra*, among other rich Families, one there was, whose Chief Head above the rest was a certain man, by name *de Villa Escusa*, a Jew by descent from those which had escap't the cruelty of the Spanish Inquisition. Now so it happen'd, that near to the Palace of the said *de Villa Escusa*, lived

ved a certain Maid, an Orphan, by the death of both her Parents, with three Brethren, the Eldest of which was not full six years old; this Maid was of Christian Parents, and over-much desired Marriage with that Noble Rich Man, Lord of the place, but he refus'd to Marry her that was Poor, neither would he burthen himself with her three Brothers, and answer'd those that courted him to the Match, that had she not three Brothers, he would have Married her. When the Virgin perceived her self refused, and disappointed of a great Match, because she had Brothers, she (mad with Love) resolved to kill the Children, and to throw them into the Well, out of which the Family of *de Villa Escusa* drew water for their household uses. This devillish resolution she did put into practice one night, and cut off the Heads of her own three Brethren, and threw them into that Well: After a while, the Neighbours missing the Children, with great out-cry resolved to search for them through the whole Town and Neighbourhood: While this was doing, a Smith (who lived over-right *de Villa Escusa's* House) with three Rogues more, entered discourse among themselves, and confidently affirm'd the  
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the Children kill'd by the *Jews* for Sacrifices, [such are the reasonings of the ignorant Vulgar] forthwith they go to the Justicer of the place, who took their Information, but perceiving it proceeded of malice would meddle no more in it. The Accusers perceiving this, addressed themselves to the *Inquisition*, and declared their most wicked thoughts; and affirmed on Oath, that *De Villa Escusa* had murdered the Children, was also a Jew, that at twelve at Night they heard the Children crying in *De Villa Escusa's* house. [but the Cry was in the house of the Sister of the Children] They swear also that the Boys were seen to go into *Villa Escusa's* house late at Night, but none ever saw them come out. As for proof, that *Villa Escusa* was a Jew, they knew it they said, because they had seen him put on his shirt on Saturday; a mad proof, but sufficient for the madder, and more unreasonable *Spanish Inquisition*, which could take this that had the least suspicion possible, and make it the Ground of tormenting the Innocent; like the Wolf that quarrell'd with the Lamb for fouling the water. The innocent *De Villa Escusa* is seized, his Well searched, where at last they found the



murdered Children. He is put to the Wrack, where not able to bear the pain, he confessed all true of which he was accused; that he had murdered the Children, that he was a Jew, a Mahumetan, a Lutheran, or whatever they would have him to be; after this Confession, his Goods are confiscated, and attired with the *Sambenito*, he is carried and delivered to the Secular Power, which took care that he should that very day be hanged and quartered. At the Gallows this poor man protested, that being unable to bear the pains of the Wrack, he had owned as done by him what he never had done; and this he avowed upon his Death

The Inhabitants of the Place do now jovially feast and rejoyce at the death of this poor man, and load his Kindred with greatest disgrace; but after two years the Sister Murtherefs, disappointed of her hoped Match, went to *Toledo* to Confession, and there confessed the Fact, from which the Confessor would not absolve her till she had underwent great penance; which when she had endured for one whole moneth, one Morning cloathed with Sackcloth, and her Head covered with Ashes, and girded about with many Cords, she comes abroad, and  
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publickly, with a loud voice, before the people, cries out that she had killed her Brother, to the end she might marry that Noble Personage: That *De Villa Escusa* was innocent, and suffered wrongfully; that she declared this to appease and quiet her Conscience. Now a certain Kinsman, of the Dead *Villa Escusa*, was present, who brought her before the Judge of that Place; by whom after she had confessed the Fact she was adjudged to be hanged; and the four Witnesses being well whipped, were condemned to the Gallies. Thus poor *Villa Escusa* died by the Judgment of that Court; which notwithstanding their pretence to a guidance by an infallible spirit, are by this very Fact convinced that this is but a pretence; That the Spirit which acts them, is that Spirit which is a Murtherer, and was so from the Beginning.

In the year 1658, there came abroad in Portugal another Nero, one *Simon de Menezes*, Inquisitor at *Coimbra*, whose mischiefs were as many as a whole Legion of Fiends could have wrought. This man invented unusual ways, to make Prisoners confess, and by a Craft, brought from Hell, he got the Names of all: and made many Christi-

ans (whether they would or no) to be accounted Jews; many of these were such Christians in heart, not onely in word, that they were condemned, and executed onely because they would not own themselves to be Jews. So great was the barbarous cruelty of this bloody man, that having apprehended one *Vaz*, born at *Porta*, and married to *Anna de Lujan*, (both persons of mean abilities) he compelled them both to confess by the threats he used against them; who desirous of liberty, and to withdraw themselves from this Monster, they accused all they knew, not sparing the Abbeyes and Nunneries, for they accused two Religious of noble Quality: Now, because he might not apprehend any of such noble Family, unless two Witnesses in one place, at one time, did witness in the Case: This Officer of *Belzebub* brought *Kaz* and his Wife into one Chamber, and there taught them the method how they should proceed in accusing and proving the Accused to be guilty; and in one day these persons brought into Prisons seventy persons, all of them Inhabitants of that City. And whereas the *Inquisition* never gives the Names of the Accusers but leaves the Prisoners to conjecture at them:

them: This cursed *Inquisitor*, with a subtlety (that became so great an Impostor) would place four or six persons in the Entry of that House, through which the Prisoner was to go, that thereby the Prisoner might be allured to speak with them, of whom when the Prisoner (thinking they were in like Case with himself, though they were Trepanners) did ask where the *Inquisitor* was, and who with him? One or other of those infamous Fellows would name the Chamber, and say such or such (that the *Inquisitor* would have them name, though 'twere Father or Mother of the Accused) were with the *Inquisitor*, by whom the Accused was betrayed, and spoiled of all his Goods: if this did not succeed, This Atheistical *Inquisitor* would come with Alas! Brother I pray you own your self guilty, though you know you are not; for unless you do thus, there is no remedy, you will be burnt; and if this prevailed not, he presently made use of Tortures, to force the confession he could not perswade; and thus he ruined many innocent Ones. Once he apprehended one *Emanuel de Costa*, a man of good Note, who was Husband to *Catellina Doza*, Kinswoman to this *Inquisitor*, who calling *Emanuel* to him one day, tells him



he is sorry he hath married his Kinswoman, who will (saith he) bring your Soul to the Devil; and withall adviseth him to confess, and trust him with his credit which should be preserved, and he should not be brought on the Theatre, nor his Goods seized: The poor *Acosta* answers, I have been, and still am a Christian, and what can I confess? saith the *Inquisitor*, though thou art not, yet seem in confession to be guilty, and trust me with your honour. Bewitched with the words of the *Inquisitor*; This miserable man confesseth so as to condemn persons that were strangers to him, whose Names this *Simon* (*Magus*) had given to *Acosta*, and by this wise very many were apprehended.

In the end *Acosta* perceiving the *Inquisitor's* promises were without effect, he petitioned to be heard, and recants all that he had before confessed, protesting he was seduced by the *Inquisitor*, to give false Testimony, under promise of a restitution to his honour and liberty: But here *Meneses* so managed the matter, That *Acosta* must either recant his Recantation, or burn without mercy; *Acosta* not daring the latter, chose the former, and so by loss of fame and



and Goods saved his Life. *Meneses* had another mischievous method which he often used ; when a Prisoner had been eight years, sometimes more than ten , he would bring him before their Tribunal ; (though 'twere evident the person was innocent) and thus bespeak the Secretary , (with greatest wariness , and with equal hypocrisie) Mr. *Secretary*, appoint an Act, in which you may declare the person before to be one that entreats not the mercy of this our holy Court, who as often as invited to confess his fault, so often, (notwithstanding mercy offered him) repeats his denial, and seems to design dying in his own Errour : To this the Secretary (with great Hypocrisie) answers, *Sir*, will you that this miserable man should thus die ? have you shut the door against all mercy towards him ? I pray you give him three days space to acknowledg his own fault, and the justice of this Court: By this Contrivance, between the *Inquisitor* and the Secretary, they take the Person for confessed and convicted ; so they have ruined innumerable men, and spoiled them of Life and Estate.

In the year 1650. The Secretary of the *Inquisition*, his Name *Paroda*, came from  
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*Quensa* to *Pastrana*; bringing with him a cheating Knave for apprehending some they call Hereticks, but indeed innocent persons, by Authority from the *Inquisition* of *Quensa*; empowering them to seize as many as that Cheat should name. Now, on a certain Night the Officers (called *Familiars*) with the Secretary went out in Quest for their Prey, and entred a Street which led to the Market-place, accompanied with the Trepanner, whose face was covered; Thus the Secretary came to a Shop of a certain Portuguese, (for at that time there was a Mart at *Pastrana*, to which the Inhabitants of divers Towns did come) and commanded him to open his doors; whom by an Arrest, in the Name of their (most holy) *Inquisition* he seized, which was done by the Officers, the Signal being given by bowing down the Head, when they should seize; and lifting up the Head when they were to forbear seizing; that very Night forty two Persons were seized; and whilst they were kept close in the Houses of those *Familiars*; the Secretary, false Witness, with the rest of the Robbers at Midnight, return to the Shops, and take away as much as they could carry; which in money and Wares amounted to

to twenty thousand Crowns and upward.

Now, when they should have carried their Prisoners to *Quensa* they dismissed them all but one, whom they carried to *Quensa*, where they gave him an admonition, and set him at liberty; but the money, being the Heretick they sought after they never let go out of their hands. And though this Robbery was known, and sufficiently proved, yet the righteous *Inquisitors*, neither punished Secretary nor Witness, giving this reason for their lenity, That without Accusers there would be no Prisoners; and without these no *Inquisition*.

*Anno 1660.* At *Lisbone* an English Protestant boldly went into the Temple, and took the Hoast from the place, where it was kept, and departed forthwith for *England*; the next day the Curate of the Church missing the Hoast, published abroad the mishap; the *Inquisition* bestirs it self: and its Officers affirm, that without doubt the Jews had taken it away; therefore they diligently enquire who of the Jews were that Night absent from their own house, at last they came to the house of a young man of six and twenty years of Age, and Master of an hundred thousand Crowns; his Name *Solis*;  
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They examine the Servants, whether their Master were at home at that Night, who told the truth he was not; (for indeed that Night taken up with the criminal delights of his youth, he spent with a certain Lady of good Quality, that was Espoused [at least betrothed] to a Gentleman of no mean Rank) When *Solis* heard their charge against him, he confessed he was absent that Night from home, but that he spent it with a Lady, whose name he would not tell, though he died for it; yet under the Tortures of the Wrack he told the House where he was, though not the person with whom he was; Thither the *Inquisitors* haste, but either could not, or else would not stir farther in the Affair, because the Lady was above the common size; or because they had the man, by whom they were sure to find, what they hunted, the hundred thousand Caowns. They return therefore to the torturing of the young man, who is forced to own he took away the Hoast, and had eaten it; This done, his Goods are confiscated; he is condemned to be burnt, but first his hands must be cut off. When the hour of Execution was come, the Haugman desired him to put forth his right hand, which he  
with



with an undaunted mind did, saying, *I give up this for my Lord Christ Jesus*, who knows I never committed any such fault, but forced by the severity of the Wrack, and allured by the promises of the *Inquisitors*, who said they would save my Life, *I* did unwillingly confess what *I* never did act: Then they cut off his other hand, and burned him in the sight of the people, who made a great Feast, in token that they approved what was done by those incarnate Devils. After this was done the Englishman wrote into *Portugal* to them, letting them know he had taken away their Breaten God, on purpose to expose both it and the Papal Religion to that scorn they deserved. But *Solis* fell by the most pious *Inquisition*!

*Anno 1656*, in the City *Lerina*, a certain French Man that got his Living by selling up and down the Streets Knives, Cissars, Needles, and Girdles, &c. like small Wares, was seized by the *Inquisition*; The occasion of which was this, An Image of the *Virgin Mary* was one morning found torn in the Corner of a certain Street, where 'twas set that people might do it honour; now on the over-night, this Frenchman passing by, at that place met some of his Acquaintance, who

who were *Castilians*, who saluted him, and he them, and so went on to his Lodging, as they did to theirs: next day the Magistrate seeing the Image broken, made a diligent search, and these *Castilians* Friends (or rather Enemies) of the French Man, affirmed that he had broken the Image, for they saw him the Night before near unto it. This one of the Familiars (as Setter for the *Inquisitors*) heard of, accused him before their Tribunal, and swears to what he affirmed. The poor French Man is clapt up into Prison, pleads for himself that he went to his Friends house, where he played at Cards all the while, which appeared to be true upon enquiry; yet was he detained, for so much as his Acquaintance swore he was an Heretick; (which is the common name they give the *Reformed*) And so cruelly handled that the pain he suffered, forced him to say he was *reformed*, and had given several blows to the Image, and that for this he did beg pardon, which was granted to him as he was Protestant; but because he did offer an Indignity to the Image, he is condemned to the fire, and suffered the extremity of that Judgment. Now about two moneths after, a certain Fool, who had lived at *Lerina*, but  
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was removed to an Habitation two miles distant, was found in the night thrusting down another Image which was newly set up in the room of the former; him they examined, whether he had broken the former, and he owned it, saying, He intended to carry it to his Farm where he had built a small Chappel; to this he added some other little maltricks, by which the *Inquisition* was assured of the *French-man's* Innocency, yet acquitted the Witnesses as if they had spoken the truth, and as if the *French-man* had died for his own Crime.

At *Madrid, An. 1663.* fell out an extraordinary Case, which was as follows, The Son of a certain Woman, named *Marquesa*, was Debtor to a certain new Christian (as they call newly converted Jews) in a considerable sum of Money, which either he could not, or would not pay. Like a Fury of Hell he sets his malice on work, and writes in great Letters this following sentence, *It is meet they should live, who live according to the Law of Moses; it is fit they should die, who live after the Laws of Christ;* and affixeth it to the doors of a place called *Quadraltura*, where a great concourse of people usually meet; and to increase the number, the next day



day he caused a great tumult, which did justly offend the Court of Justice, which issued out an Order for the Justice to make extraordinary search into the thing: The Inquisition did their part, yet for three Months the secret lay hid, but then some found this Villain with such Scrowls, both for their tenure, and for the hand the very same, and having seiz'd him, he confess't that out of pre-conceiv'd hatred against the Jews he had done it, to inflame the people against them to their ruine. Now though he deserved to suffer what he would have brought on others, yet this Just Inquisition adjudgeth him but to one hundred stripes, the reason of which was, he was a Papist against whom he had devised it, whereas had the accused been of other Religion, he who was Accuser, right or wrong, should have been Credited, and the Accused should have died for it. More Cases I shall forbear to recount, because I would not be tedious; yet let me add this passage of an Inquisitor in the City *Quenca*, his name *Ladovic de le Torre*, who was used to bespeak the Prisoners thus; Friends, you were as good confess as not, for if once you come into the hands of the Inquisition, you shall never get  
 out;

out: There are Tortures, an Executioner, and Graves for all that will not confess, and there is Wood enough to burn all that do confess. Hence 'tis clear to every one what Spirit doth act the Spanish Inquisition, which by Examples Historically we have reprov'd hitherto: now let me demonstrate dogmatically their injustice: Though the thing require a greater and more prudent judgment, yet I will endeavour to demonstrate what I have undertaken.

There is not one Law in the World which ought not be built upon Reason, which as it adorns the Law, so allures men both to the study of it, and to the Veneration of it, for the Reason of the Law is as the Loadstone, an Attractive to our enquiry, our esteem, and our observance; so far the Judge, the Court, and Witnesses, &c. are sacred, as the Law which directs them is rational; so would the Tribunal of the Inquisition be what they call it, were Reason the foundation of their Laws; and proceedings which they manage by those Laws, but all with them is far from this; yet three things they pretend in the very Title they assume, which is the *Holy Office of Inquisition*, the first part is, 'tis Holy, (say these unholy Murtherers;)

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it is then Divine, and their work must be Divine, which whether it be or no, let us now enquire; what is Divine doth primarily consist in what is spiritual, in things revealed, which are great mysteries, and which cannot be known Scientifically, nor comprehended by Natural Reason: Were this Tribunal thus Divine, it would omit nothing of what it could do to inform men in the way of Salvation, and to open to them the secret mysteries of Gods Grace and Mercy: But all their business really is to discover mens secrets, for ruining their Estates, and disseising the owner, that [*Ahab-like*] they may seize all. Farther, were this Tribunal holy, it would approve, chuse, and promote holiness, as God doth; he communicateth holiness to the righteous, he approves it in them, and exerciseth them thereunto. Now where is ought of this to be found, either in the cruel disposition, or injurious proceedings of this Court, and its Officers? Where you find the greatest inhumanity, and most of the Devils malice, there is nothing Divine, or of God; there holiness is condemned, and the holy are burnt, though sometimes they condemn a vile Offender, yet they never absolve a known Saint,



Saint, a Lover of Christ and Truth; and were it holy, it would resemble the holyness of him in his Created State under the Law of Nature. But here is nothing of that where all the Laws of natural equity and compassion are violated, by Forgery against the innocent, by forcing them to shorten their present torments by owning faults they never committed; in short, using all, so as none of them would be used by others. Here is nothing divine, natural; nor is there in this Tribunal any conformity to the holiness which shines forth in *Moses's* Law, which directed to the best methods of Government, and best provided for safety of Innocents. This *Inquisition* is the most pernicious to Innocents, wearing out with long imprisonment, those that retain their Innocency, and burning those that forego it to please the *Inquisitors*. *Moses's* Law was holy, which commanded, *to love mercy, do justice, and walk humbly with God*. The *Inquisitors*, for pride, like Lucifer, for injustice unparalleled, and notorious abhorers of mercy: Say Reader whether their Tribunal can be holy and divine? There is one more holy Tribunal, which is that of Grace, which to save life, not to destroy it, And well doth the Tribunal  
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of *Inquisition* correspond to this, doth it not ? which is set up to destroy life, not to save it. On Christ's Throne is written Life and Salvation, but on the *Inquisitor's* Death and Destruction ; but yet it is a Judgment-seat, and hath a great authority, and therefore divine. Indeed, were it of God, it were divine, but it is of the Pope, an Usurper, a Tyrant, a bloody cruel one ; and these *Inquisitors* commissioned by him, are to execute his bloody designs on all innocent ones accused ; and brought within their snare ; God permits, and abhors it now ; and as he hath punished many, so he will punish all the rest of this bloody Crew which prophane the venerable names of faith, justice and holiness, with their Robberies, Murthers and Perjuries, &c.

Now let us view how justly they claim to be an Office. This is an authority exercised for directing, protecting, and encouraging, without partiality, every one in the duty he owes to others, and to the publick, in those things which fall under the Rule of that Office : It superviseth the work of every one who owes any duty to it : and it is founded in one of those three Laws we before mentioned ; and so is either natural, political, or spiritual.

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The Natural is governed by that Maxim; whatsoever thou wouldest not should be done to thee, do not thou to others. The Political is regulated by what is conductive to the tranquillity and safety of life: The Spiritual employs it self in a care for welfare of immortal souls. These Offices have been by Learned Men cleared and commended in their proper places, of which I shall not now speak. The *Inquisitors* pretend not that their Court and Rules of it are *Mosaic*; possibly they may conjecture they are deputed to this Office by Law of Nature; herein they are deceived, for this Office is not every where; nor do they as they would be done to; nor is it spiritual or Evangelical; for it takes not care of the salvation of souls, and to acquaint them with the Doctrine of the Gospel; For let it be considered,

1. Who so is appointed to this Office ought to hear the Offender, and to treat him according to the Talent entrusted to him in Spirituals; and if the understanding be darkned, he should as a spiritual Physician apply gentle Medicines that may gradually cure the mind, and so heal the Soul; The Judg should be an Instructor.



2. If the Judg cannot by such means recover the faulty, then should he pray for him, beseeching the Author of Life to enlighten the mind that the man fall not under the rigors of the Law.

3. Such Officers should see that Witnesses be examined, and if any of them be found false Witness, the Officers should punish them.

4. They in duty ought to speak kindly to the Prisoner, treat him, though an Offender, as a Son of the Church; offer him mercy before he asks for it, to let him know his fault, and his Accusers what they are; that he may clear himself; by these gentle ways it is possible he may be induced and perswaded to repent publicly if need be, and not stand upon his credit, which were it lost by such act, is abundantly recompensed by the salvation of the Soul.

5. Such Office ought to leave the possession of the temporal Goods entire to the penitent; for they are his right, and without injury to his spiritual Lord may be retained.

6. Lastly, such office should take the penitent under its wing, cover the fault as much as discretion will allow, receive him into the Church again; forgive, love and honour

nour him as a Neighbour or Brother, and the rather, as one whom their care hath recovered from great sin, and advanced to a new hope of glory.

Now let us see whether these things be found in this Office, the *Inquisition*; and so,

(1.) First, They are so far from expressing love to their Prisoner, that they pursue him with extream hatred, keep him a Prisoner for ten or twelve years in some dark place, where he may neither see the Sun, nor speak with any other than the Goaler.

(2.) So far from praying for him, that they curse him, and openly in the very Court use him like a Dog, devising new crimes against him that they may destroy him; for 'tis the way of their dealing never to let go a Captive.

(3.) Instead of punishing, they reward, false witnesses, and bestow Salleries upon them.

(4.) They never deal with a Prisoner with any respect to his temper and nature, or candidly offer him his pardon; nay, as if the Prisoner were a Beast to be starved, they with-hold his food from him.

(5.) They conceal the Names, and Persons of Accusers; or deny them if they be

guessed at by the Prisoner.

(6.) They are so far from restoring goods, that they spoil Wife and Children of the Goods, which of right pertained unto them.

(7.) So far from preserving your good name, that they divulge the faults in the Theatre, expose them to the disgrace of a Sambenito, whip them openly, condemn them to the Gallies, until at last they have spoiled them of life, honour and Estates: on the whole matter we might enquire of these Judges, and appeal to all that live in the Learned World, whether the love, faith, prayers, christianity, tenderness for their honour, the truth, justice, mercy of this Court may be found: whether ought of these are in this Office, where barbarous cruelty and Tyranny are the whole of its constitution, so apparently none can deny it?

The third Title, is *Inquisition*, that is, a scrutiny or search into secrets, that they may be manifested for truths sake; and this method as a part of the holy Government God did prescribe, when by *Moses* he commanded, *Deut. 13. 1. That the Prophet who endeavoured to draw away the people to strange Gods, should be punished with death because he*  
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had spoken to turn them from the Lord their God. Such a kind of Inquisition Christ commends to us in that Caution, *Take heed to your selves, and beware of those that come to you in sheeps cloathing, but inwardly they are ravening Wolves.* Here the very Essence of the search lieth in an impartial enquiry for the Truth in a matter that was hidden: Now let us enquire whether this Tribunal may in this sense be said to be an Inquisition, which in very deed wants both name and thing, according to this notion, of an Inquisition: They enquire not diligently after Crimes to amend the Criminal, but earnestly hunt after Temporal Estates, to seize them. Of Old the Estates of Anathematized ones were not adjudged to the *Exchequer*, but to the Fires; now the Goods of such are adjudged neither to the *Exchequer*, nor to the Fires, but to Robbing Inquisitors. Instead of producing the truth before men, this Tribunal brings Lies openly to open view, and by false Witnesses and Cheats condemns Innocents; they transubstantiate falsehoods, and then proclaim them truths; they contrive greatest injustices with greatest secrecy; they condemn Innocents by wiles, and smother their righteous Cause,

which they never suffer to be pleaded ; this their Inquisition it suppresseth truth, and murders innocents, and enquires what gain from the Execution, never what righteousness in the Judgment. By all this it appears the Tribunal is neither Holy, nor an Office, nor an Inquisition. Now let's enquire whether it proceed by any Moral Doctrines of Vertue ; whether Justice, or Fortitude, or Temperance, or Prudence steer their proceedings ; they are ; by what is written already convicted to act no whit like Christians ; let us now see whether they act like Moral, Heathen Philosophers.

And here I shall begin first with Justice, a Vertue which teacheth a man to lay his own and another mans Cause in an equal Balance, and makes the Judge to remember that he who now judgeth another mans Cause, must have his own judged e're long ; that he must not wrest judgment in favour of persons, nor subvert judgment ; that it concerns him most to exercise judgment perfectly, neither by too much lenity acquit, nor with a cruel mind, and thirsty of revenge, torment the guilty : He must not look to any reward, nor do what may be condemn'd and punish't by his Superiour  
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who made him Judge. Justice will make a Judge diligent in examining Causes, and weighing them again and again, and consulting with wise and skilful men e're Sentence be passed. When the justness of a Cause appears, a Judge should have such a brave resolution and fortitude, that none should be able to fright him into an unjust, or from a just Sentence; he should without Cowardise protect and acquit the Innocent, and without Cowardise punish the guilty Offenders: He should dare to pass an impartial Sentence, upon a mature enquiry into the Cause of every one, that is brought before him into judgment. Farther, the Judge should be of a very temperate and of a well-composed frame, able with patience to hear all Parties and Causes, and without prejudices toward the Cause, with passions subdued to Reason, Justice and Equity toward the persons, to distinguish and determine the right from the wrong, the good from the bad, which no man in the uproar of passions can ever be able to do. Now on view it will appear, how naked and destitute of these Vertues this Court is, how little the Inquisition is rul'd by these qualities. What Justice is there, where all Parties

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ties concern'd are not openly produced, and where the Plea and Judgment is made secretly, partially, and designing to take the Prey? What greater injustice, then first to devise Crimes, and charge them on Innocents, to the taking away their life, and next to seize their Estates, and rob the Possessor and his Heirs? If Murthers and Robberies may commend the Justice of a Pretended Court, here's Justice enough! their Prudence hath no more of that Vertue, than hellish, perfidious, and perjurious contrivances have of it; and very often their imprudence proclaims it self, and their Intrigues are brought to light, to the reproach and just condemnation of their proceedings. In a word, they are not prudent enough to act justly, nor prudent enough to conceal their injustice; their courage to own an Innocent, to save his life, restore him to liberty, and preserve his Estate out of the hands of their bloody Crew, hath not one instance that I do know of; if one or two in an age could be found, that would willingly favour a righteous Cause, and right a rich wealthy person accus'd, such dare not thwart the covetous, griping, and spoiling designs of their Partners; afraid they

they are of one another, and of their cheating Instruments they use, every way they are inflaved to a base cruelty, that hath no more of Fortitude in it, than it hath of Mercy or Justice. Now such can never be of a calm and even temper; they envy, pre-judge, and hate, which are Counsellors that ever hurry men, and precipitate their proceedings: an immoderate thirst after the rich Estates of Condemned Persons prevails with them to say they were guilty, nay to condemn them as guilty, who had no greater fault but they were too rich, and held their Estates gotten by the Right that Industry and Success do give, from the hands of that Inquisition which is like it self in covetousness and injustice, two very unequal distributors of what they can lay hold of. But we'll dismiss them with their Theology and Morality, neither of which attends this  
Tribu-

Tribunal, or the Judges thereof; and now let us consider, whether the States-men and Politicians may allow this *Tribunal* any room in well-ordered Governments, whether Kingdoms or Commonwealths. And here, since Reason of State is the Helm by which they administer the Government, which is a certain mysterious Frame or Body that is subject to the changes that time does produce, which for the most part are changes for the worse, like the changes of the Natural body by predominant humors needing a Physitian, who may by proper and gentle applications purge out peccant humors, and preserve the body: So the prudent Statist, the Sovereign Authority is concerned to use those means which may carry off the redundant and threatening humors, from which ariseth danger to the Publick; but it were a very pernicious course to apply



ply such means as would destroy the whole, or cut off an useful member of the Community. How greatly hath the Kingdom of *Spain* been endamaged by the over-violent Physick the Inquisitors give to that Kingdom? This cut off the United *Netherlands* from the Kingdom of *Spain*, and in the cutting them off, *Spain* bled almost to death: should a States-man have permitted this? and yet forer and more grievous calamities must be expected, unless this rigorous Inquisition be removed. Would not reason of State perswade to correct with tenderness, to the Honour of the Families which are allied to the Criminals? but were a *Sambenito* disparageth whole Families, which are disgracefully used, when once their name is published in the Writing which is fixt on the *Sambenito*, containing the names of the Condemned: It is of ill tendency, to cast reproach

proach on many for the offence of one ; beside , reason of State should incourage industry , and preserve the goods and riches of the Subject : But behold the Inquisition, a Court that does by all ill Arts contrive the confiscating and seising of Estates, whereby whole Families, all at once utterly ruin'd, cry out against man's injustice, and appeal to the Justice of God! Would any well-governed State allow an absolute and unaccountable Office to oppress and ruine the Subject ? Is he a wise States-man that advanceth Officers to a Power of imprisoning, robnidg, and murthering their fellow-subjects , with an assurance they shall never be called to account for it ? yet so is the Inquisition impowred, if the King of *Spain* himself be (as frequently it happens that he is) present in a solemn Act: The first thing these Inquisitors do is this, they require him to swear he will not  
con,

contravene their Sentence. Thus by Oath they secure their Process, and advance their Clerical Cap above the Kings Crown in their Processes; the pride of these Inquisitors is like all the rest of their excesses, 'tis grown to a Proverb in Spain, *Be silent before the King, and the Inquisition.* It is intollerable tyranny the Inquisition useth, in condemning men to most severe usages; that Friends may be forced to pay down Money for the mitigating the rigorous execution; in disabling the Condemned for any Office or Honour, that his Friends may be drawn to purchase the priviledge by great sums of Money. Thus, like Excrescencies, they starve the body to feed themselves.

*Con el Reg.  
con Inquisition  
chiton.*

Three things they are notoriously busie about.

I. They



1. They murder fellow-subjects, and damn their Souls.

2. They rob Families, and leave them to poverty and shame.

3. They scatter the people, and drive them out of the Kingdom; whereas they seize one, many run away from their cruelty, and leave their own Country desolate.

In three things they are more unjust than Heathens.

1. Concealing of Accusers.

2. Present spoiling of Goods.

3. Secret Prisons.

In three things they act like Idolaters.

1. Expecting a Veneration becoming Saints, while they are Devils Incarnate.

2. Consecrating the ignominious *Sambenito*, and making it a sacred Vestment.

3. Placing them with the Images of their Saints in their Churches.

In

In three things they act like the Devil.

1. They have a Prison like Hell it self.

2. Familiars like Fiends.

3. Torments that exceed the power of any to bear them, and live.

They are worst of Tyrants in three things.

1. Forbidding all converse with any, though their Wives desire it; nay, stripping their Wives of their Bracelets and Ear-rings.

2. They are both Enemies to their Persons, and Judges of the Cause, from whom no Appeal is permitted.

3. All they do against Innocents is justified with this, *The Inquisition hath done it, and since it pleased them, it must not be complain'd of.* They are salvage as the most Barbarous, without respect to their Sex; Women are badly treated by them, Virgins shamefully beaten, Prisoners starved, and their

E

Debts

Debts not paid out of their Estates confiscated. This is the true temper of these Inquisitors, they are made up of what is worst in Barbarous, Tyrannical, Idolatrous, Heathenish and Diabolical tempers. The particular view of this Court of Blood casts me into an amazement, that a King, with such Councillors as assist the *Spanish* King, should suffer so tyrannical and cruel a Power, which without much noise, and without any Justice, hath eaten out the Glory, Strength, and Unity of that Monarchy, and like a fretting Moth hath marred all that was the beauty of it.

Awake ye Philosophers, Lawyers, Divines, ye States-men of *Spain*, shake off that Lethargick sleepiness which hath for two hundred and fifty years, more or less, kept you deaf to the Cryes of Murther'd Innocents! Awake and see how much  
 Glory



Glory you have lost by this Inquisition's unrighteousness ! Look into their stately Structures, there you'll find the spoils of your Families, and your Butcher'd Friends ! Awake and hearken what your Neighbour Nations say of this Tribunal, *English, French, Dutch, German, Turks*, and all with detestation abhorring that which is made up of Blood, Rapine, Cruelty, and Hypocrisie : Let it no longer alienate your Neighbours esteem, suppress your own Honour, nor provoke the Wrath and Justice of Heaven against you ; the Innocent Blood, shed in great abundance by them, cries to the Throne of Heaven ; the ashes of burnt Bones, the depredations of rich Families, the undeserved ignominy that hath been cast on Noble Families : In a word, their Iniquity, well nigh grown to its fulness, cries out for Vengeance on them who acted, and on you who

suffer'd such Villanies. He that sits  
 at the right hand of the Father, will  
 ere long destroy those Murtherers:  
 A Fire shall arise out of the *North*  
 that shall burn you up, and judge  
 you, as you have judged others;  
 when there shall be Blessings from  
 God on those Monarchies, whose  
 Kings and Councils have rul'd their  
 Subjects by Justice, and abhorr'd  
 such cruel Tribunals, such Wolves  
 in Sheep skins; from whose rage and  
 insatiable blood-thirstiness, let the  
 good Lord deliver thee, kind Reader,  
 and all the Lovers of Truth and  
 Peace. So prays *James Salgado*.

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F I N I S.



THE  
TRANSLATOR  
TO THE  
READER.

**R**Eader, the Author speaks but  
what these Learn'd Authors  
addcd here have spoken, and  
thou mayst believe, and  
make good use of.

—*Quæ quoniam severissime in capita &  
fortunas hominum, prave de Religione  
sentientium inquirat, Inquisitionis nomen  
sortita est. Thuan. lib. 3. ad. An. 1547.  
Augebat horrorem perversa & prapo-  
stera Fudiciorum forma, quæ contra Na-  
turalem Equitatem & omnem legitimum  
ordinem in jurisdictione illa explicanda  
obser-*



observatur ; tum etiam Inhumanitas Tormentorum quibus plerumque contra veritatem, quicquid delegatis Judicibus libebat, à miseris & innocentibus reis ut se cruciatibus eximerent, per vim extorquebatur. Thuan. Hist. sui. Temp. lib. 3. ad. an. 1547. This Inquisition — defective of no Vertue, but Justice and Mercy, Sir Edwin Sands Speculum Europe, p. 112. — Pressing mens Consciences, whom they charge under an high degree of Mortal Sin and Damnation — to approach their nearest and dearest Friends, if they know or but suspect them to be culpable thereof, idem. Converted in some places to an Instrument, no less of Civil than Ecclesiastical Tyranny — And Spain would with the dearest things it hath redeem it — idem. p. 113. The Rack of mens Souls — An invention fitter for the Religion of Antiochus, Domitian, or Mahomet, idem, p. 114. Ed. Quart. 1629.

